

The American Friend

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THE GATEWAY



THE entrance to life, how gripping is its charm! The way forever opened through One who gave Himself in death that men may know of life eternal, renews its challenge with each approaching milestone. We think of Him who led the way and left unbarred the gate on that resurrection morn which at Easter we again commemorate. "Ye believe in me," He said to His disciples, when about to pass from their earthly vision; and faith would follow, venturing out upon the great unknown. But the challenge lingers in the memory, even after that vital element in faith, that movement of the will under the leadership of a great assumption, experimenting with it on the wide expanse of actual life, and with joy we recall the word, the place of beginning, the gateway to life, and the setting which obedience to faith found for itself as we accepted that challenge. What was once a thin trail has become a broad and open road, the veil of mystery being rent we see the inviting heights beyond where glory waits to reward the traveler, but the occasional backward look lends its thrill of inspiration as we live again in memory the struggle that burst forth with the beginnings of the life of faith. Many have found this way who gladly witness to its values and their testimony is significant for those who have yet to learn the meaning of the Easter message. Sorrow, sadness, separation give place to the joys of fellowship, of freedom, of fruitfulness, on the Godward side of the gateway that bears the inscription, "From Death Unto Life Through Jesus Christ, Our Risen Lord."

—J. R. W.

ON THE HORIZON OF THE CHRISTIAN CHURCH

WORK OF AMERICAN EDUCATORS IN ARMENIA

At the recent meeting of the Superintendent's Division of the National Educational Association held in Washington, D. C., the following cablegram from Russian Armenia was read. "Greetings to Superintendents from ten American educators, three hundred teachers, eight thousand pupils in Near East Schools: All pupils are receiving half day education through six grades. 298 normal pupils are preparing for teaching, 68 are in Nurses' Training School, 40 are in Physical Training Teachers' Course. All children over eleven are in Vocational Training, 2000 in Garden Work, 500 in Farm School. Recreation Department supervises children's exercise and play. Our graduates are a vital contribution to future Armenia: 100 graduates are now teaching, and 71 nurses are in service; 35 normal students and 34 nurses will graduate in June; Vocational Department raised 468 tons vegetables, made 50,000 garments, repaired 10,000 pairs shoes, made \$1,000 worth of repairs. Total value articles made at Polygon last year \$10,000." Leading educators from all parts of the United States have taken a keen interest in the educational and child welfare programs of the Near East Relief orphanages, and they listened with eager attention when Mr. John R. Voris who recently visited Near East told of the influence American educational methods are having on the thought of the Armenian and Greek nations.

ACTION OF EXECUTIVE COMMITTEE

The Anti-Saloon League of America reaffirms its position that straw ballots upon questions which have been decided in a legal and orderly manner by the whole electorate by the methods provided in the Constitution, not only serve no good purpose, but actually create a false impression. Friends of prohibition should not and, as a rule do not, participate in these unofficial polls, which make possession of a coupon cut from some newspaper the sole qualification for voting. The opportunity for repeated voting by

any individual of any age, the lack of responsibility, the frequently ambiguous character of the question and the limited number of those who participate in any voting precinct make such tests of public opinion not only valueless but subversive of the truth. The irreconcilable or thirsty minority is always more active in casting such ballots than the majority which has settled the issue and has turned to constructive work. Repeatedly, after the most careful straw votes, an official election on the same issue reverses the result of the straw votes. This was the case in Massachusetts, following the publication of the poll by the *Literary Digest*. The only legal referendum on Federal questions is in the election of Federal officers who vote on such issues. Friends of the 18th Amendment are working to secure observance and enforcement of the law. Straw votes cannot aid nor permanently deter the accomplishment of this result. We condemn as deceptive and unworthy the methods of the self-appointed unofficial wet committee of the members of the House of Representatives.

PROHIBITIONISTS ARE WATCHING ALBANY

Voicing dry sentiment throughout the State which is insistent in its demand for the passage of the Wales-Jenks state enforcement code, Arthur J. Davis, State Superintendent of the Anti-Saloon League of New York, sent a letter to Lieut. Gov. Seymour Lowman, Senator John Knight, Majority Leader Simon L. Adler and Assemblyman Joseph A. McGinnies calling upon them to redeem the pre-election pledge of the Republican party and secure the passage of the enforcement bills. He refers to the wet campaign as "a smoke screen designed to mislead the public" and declares that the newspaper poll does not reveal the status of public opinion. "At a time when the opponents of prohibition, driven apparently by desperation, are in a clamorous campaign to confuse the public mind, I can well understand something of the pressure being brought upon you and the Legislature to sidetrack the prohibition enforcement bill now pending in both Houses of the Legislature. This campaign of the anti-prohibitionists is a smoke screen designed to mislead the public. The so-called newspaper poll reveals nothing of the status of public opinion. Two years ago a far better directed and protected poll was taken by the *Literary Digest*, which indicated a wet trend in nearly every state. Within six weeks after the poll was completed, the people elected an overwhelmingly dry Congress as prophesied then by the Anti-Saloon League, and both California and Massachusetts, designated as wet by the poll, returned substantial majorities in referendum elections for state enforcement measures. Your efforts to bring the Wales-Jenks Bill to a vote and to secure its passage have the support of the substantial citizens of the State, who are watching its progress with consuming interest. It represents a burning issue that will not down, certain timid politicians to the contrary notwithstanding."

NEW ZEALAND'S SUNDAY SCHOOL PROBLEMS

Sunday-school work in New Zealand has made distinct and gratifying progress during the last few years. The extension of the work done by the existing Sunday-school Unions and the establishing of Young People's Departments by the various denominations has helped to quicken the interest in the problem of religious education. The last Sunday-school census revealed that 58% of the boys and girls of the Dominion attended Sunday-schools. Owing to the sparsely settled condition of many parts of New Zealand, there are hundreds of very small schools and consequently a difficulty is experienced in adequately supervising them. In many cases there is only one teacher and the children gather from several miles around to one homestead to learn together the stories of the Bible and to be taught in the way of righteousness. Recognizing that the training of the Sunday-school teacher is a matter of supreme importance, much attention has been given to this aspect of the work during recent years.

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THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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EDITORIAL

Since Last Easter Day

IN the University of Paris, last July, an epoch-making event occurred which strikingly illustrates the more abundant life so rapidly unfolding for women in China. Soumay Tcheng, daughter of one of the oldest Chinese families, and for ten years past the leading spirit among Chinese students at Paris, passed her examinations at the Sorbonne and received her degree as a lawyer. We are indebted to *Good Housekeeping* magazine for the fascinating story of her life as a girl in China, told by herself, from which the following incident is taken.

In the winter of 1911-12, Soumay Tcheng, then about seventeen years old, repeatedly risked her life to carry dynamite for bombs from Tientsin to the young revolutionists plotting against the Manchu government in Peking. Little did her fellow travelers dream of the power concealed in the hand baggage of that slip of a girl, one of the vanguard of China's student uprising, and yet the dynamite was itself insignificantly weak in comparison with the personality of the girl who carried it and that of her fellow revolutionists. China had arisen in new life even then and had appeared unto Soumay Tcheng and her friends. Death had lost its terror for them if only they might help to make that new life real for their countrymen.

Have you thought in how many lives that same experience is true? Have you and I discovered new life and power since last Easter Day? It is all about us. God is lavish with life! Think for a moment of the boys and girls who decided last Easter to make this a year of Christian beginnings; think of the new spiritual life which is preparing now to announce its glad appearance on this Easter. Think back to Yearly Meeting sessions, to that new Yearly Meeting in Germany, to short courses and evangelistic meetings which brought new discoveries of God; remember again those caravans of young people last summer; the conferences with God out of doors, vesper hours and open forums, when we crossed God's work paths in the world, rested with him by the way, and let him do some jobs of creating in us. That new life is still with us. It is real; and eternal. It grows!

Have you counted the new life currents started by Locarno this year; by recent movements in China, or India, or America? Have you measured even the beginnings of new spiritual power carried into home and foreign mission fields since last Easter Day? There is power, God's own immeasurable power, in the new life around us and within us. Do you feel it pushing, pushing us on, drawing us to higher levels where he lives? This is the life we

sing on Easter Day. In all these ways Jesus lives again. He lives, and loves, and works; for us, with us, within us. He rose long ago in Palestine; but he *lives* today wherever there is room for the abundant life he must bring with him.

O God, we thank thee for new life everywhere! Help us all to be more conscious of thy living presence. Help us to lay hold on thy life abundant, full of power, love and joy; or rather let it lay hold on us, that we may be lifted into eternal fellowship with thee, which transfigures life and death, life present and life to come. Help us to release through our lives thy power which creates new worlds.

R. M. S.

Will We Use Our Youth?

AT the much talked of Evanston Conference, the young people set themselves to the task of thinking into their relation to the foreign mission program of the church. Some months before the Conference a group of twenty-five students was chosen to study foreign missions. They visited some of the Board headquarters and later submitted a very stimulating report which is worthy of careful study.

In accepting the report the Conference added a short statement of principles among which was the following: "The mission enterprise should become more responsive to the courage and moral vision of youth and not be bound by the lack of vision in the churches."

In commenting on this plea for the privilege of sharing in the mission of the church, one writer said: "The greatest danger is that the church in its boards and committees will fail to see its opportunity in the present student awakening.... Will we see the advantages of bringing youth more intimately into the councils of the church? Will there be a reduction in the average age of boards and committees? The introduction of youth does not necessitate the discard of age, but only the lowering of the average in age and the increasing of the total in efficiency. Age may profit by the eager enthusiasm and adventurous idealism of youth, even as youth may benefit by the experiences, knowledge and calmer judgment of maturity."

That young Friends are willing and eager to face the problems before their Mission Board was clearly demonstrated recently when some fifty students gathered on a Sunday afternoon to discuss some of the leading questions before the Foreign Board. With keenness of insight, with eagerness to understand the facts, and above all, with

a determination to apply the spirit of Jesus to these questions, did they think their way into the task of sharing the gospel with the peoples who live in other lands.

The church has an opportunity right now to recognize and make use of the enthusiasm and courageous idealism of youth. The Yearly Meetings in session this year will be called upon to choose members to constitute the Foreign Mission Board for the five year period beginning in May, 1927. Each Yearly Meeting has at least two representatives on this Board and some have three or four. How better can we give our youth an opportunity to serve than to appoint some of them to this most important field of endeavor?

This is also the year when, in some of our Yearly Meetings, delegates to the 1927 sessions of the Five Years

Meeting will be chosen. Will those stalwart Friends be present who, though they have carried the load through the heat of their day, are facing toward the western sun? We hope so. Their wisdom, their courage, their loving devotion, their years of experience make their presence to be earnestly desired. But may it not be true that along with these older Friends there may come up as delegates some who, while they may be lacking in seasoned wisdom and long experience, are moved by a passion to help the church in fulfilling her high calling?

If we really believe in our younger Friends let us take them into the councils of the church that they, too, may share in the task of making Christ and his way of life known in every part of the earth where men dwell together.

Shall We Withdraw from Cuba?

BY SAMUEL L. HAWORTH

IF so it should be for reasons which are clearly understood. No one who is intelligently interested in Quaker Missions can think of abandoning the Cuba Field without sufficient ground for the action. Not only should we see the immediate difficulty in the way of continuing support but the whole missionary situation should be taken into account. What is the situation?

The most conspicuous feature seems to be a decrease in funds. Five years ago the budget was approximately \$150,000. For lack of continued support this budget has been cut to an amount less than \$100,000. It was necessary to diminish operations because the administration could not do full work on short supplies. It was *not* necessary because we American Friends are fully able to carry the work on the basis of a \$150,000 budget. English Friends with a little more than one fourth of our membership maintain five mission fields at a larger cost of men and money than we expend. We can do as well if we will. If we will only put our hearts and ordinary business methods into the enterprise it can be done. The appeals which have come to us from the administration office in Richmond reflect discreditably on our interest and our judgment. Shall we not reform and move steadily on?

But even with diminished funds shall we forsake Cuba? As was pointed out in a recent editorial in *THE AMERICAN FRIEND*, we are already withdrawing from that field. Is such a course necessary or expedient? One can easily see that the swift decline of receipts from something like \$140,000 in 1920-21 to \$85,000 in 1922-23, for operation in our five major fields, made drastic cuts necessary. They were made. All the fields suffered. Then came a rally in support. The receipts rose to a level approximating \$100,000. What happened on the fields? The first year corresponding increases were made on all the fields except Cuba and Africa. Last year increases were made upon all the fields except Cuba, which has continued to suffer decline in the amount expended on the field. Again this year a further cut of 40% was made in Cuba's allotment. Practically we have been withdrawing from the Cuban Field for three years notwithstanding an increase in funds. Is this the thing we wish to do? Have we understood its full significance? What are our reasons for withdrawing?

It is suggested that certain developments on other fields are necessary in order that the work may be properly done. These developments require a larger increase in allotments than can be made without cutting somewhere else. Cuba is the field which should suffer the loss. Why? In the first place, the Cubans seem to be better able to finance their work than is the case in other fields. Now it is true that every mission field should support itself as far as possible and do something for other people. This applies

to Cuba and to the other fields also. But unless the Cubans are fully able, they ought not to be left without the personal advice and financial help of Friends of the Five Years Meeting. Perhaps no one seriously believes that they are able to meet the obligations of a self-supporting, self-propagating church. The fact that missionaries and native workers have agreed to accept a minimum allotment is not evidence of such ability. It may be better to accept half a loaf than no bread at all. It is further suggested that Cuba is the child of the American Board while other fields are the peculiar interest of individual Yearly Meetings and therefore it is more considerate and unselfish to withdraw from this field rather than from another field. In this connection, it may help to review the development of our mission work. Eastern Cuba is the first field in which the Board of the Five Years Meeting became actively interested. Previously it had been the chief function of the Board to collect and distribute statistics and other helpful intelligence. After the Spanish-American War, the American Churches including Friends, felt a peculiar responsibility for the moral and religious life of Cuba. At the suggestion and under the leadership of Iowa Yearly Meeting, which later gave some of her best workers for the mission, American Friends undertook a share of the work. By an act of faith, in the face of unmistakable opportunity, the American Board entered this field and was thereby transformed from a bureau of information to an operating mission board. To withdraw from Cuba at this juncture is too much like forsaking a parent in distress or a life-long friend in the hour of need. Besides the distinction is not clear that the other missions were fields of individual Yearly Meetings turned over to the Board. Interest in Africa developed first in Ohio Yearly Meeting, spread out over several Yearly Meetings until a general Board was organized almost paralleling in extent the American Friends Board, before the work was finally put under its care. To suggest withdrawal from Cuba on the grounds mentioned above does not seem to be sound reasoning. Are there positive grounds for remaining and strengthening the work?

In the general attitude toward missions a new viewpoint has been gained. We no longer think of the world in terms of light spots and dark spots sharply separated from each other and thus defining the obligations of the church. The world has become a great organization of humanity of which the United States is a part. So also is every other nation, tongue and people. The parts are closely bound together by commerce, industry, travel and intelligence. This world is the field of the Christian Church. Its mission is everywhere. The fact that certain parts are more foreign than others does not give them greater missionary interest attended

by greater missionary obligations. In some respects, as a strategic center, the United States is the most important mission field in the world. Missionary obligation is determined partly by the location of strategic centers. It was so in Paul's time. It is true today.

Among the regions for which we have peculiar obligation are the Latin American Lands south of us—Cuba, Mexico, Central America and the countries of South America. Not only are they neighbors geographically and commercially, but the United States has assumed a definite political responsibility for them. For the sake of our influence in other parts of the world, for the sake of international peace, we ought to Christianize our relationships with these countries as well as Christianize and educate their people. Here the Friends are able to give an important service.

In this connection it is interesting to recall the fact that of our five major fields, three are in British territory and two are in the countries for which the United States has assumed a degree of political oversight. This does not suggest lack of interest in Jamaica, Africa and Palestine but it surely indicates our responsibility for Cuba and Mexico. The most strategic centers for American Friends would seem to include the two Latin-American fields south of us. Through these we may hope to exert a Christianizing influence on the relationships between our country and Central and South America. Out from these centers should go missionaries and missionary influence to other parts of the Latin-American world. For twenty-five years we have been endeavoring to teach the way of life among the Cuban people. We have trained a goodly company of young people in the Quaker interpretation of the Christian way of life. We have established a working basis for a larger service in the future. Shall we leave the Cuban Friends to struggle on as best they may or shall we give them our encouraging support? Shall we turn over the Cuban field to another denomination and advise our members to transfer their loyalty to them accordingly? Here is our Cuban field. Shall we give it up or shall we keep it up? Surely there is only one answer. Let us keep the mission going on a high level of efficiency and through it serve a still larger field.

Guilford College, N. C.

"The Matter of Giving and Receiving"

BY B. WILLIS BEEDE

SOME Friends have looked upon the foreign mission enterprise as solely a begging concern with hand outstretched to pluck from the tender hearted church member a few of his hard earned dollars. Others have acted as though they thought it was a one-way penny slot machine. "Put in a penny, listen to it ring the bell, but do not expect to ever receive anything in return. The penny has gone never to return again."

Well, the chief trouble with this line of talk is that it is not true. Paul, in writing to the Philippians, commended them for their thoughtfulness in ministering to his need and then went on to tell them that they were the only people who, when he left Macedonia, had fellowship with him in the matter of giving and receiving. What did he mean? Simply this. He had come to share the Gospel with them. He had imparted something to them which they needed and which had done them good. In turn they had ministered to his needs that he might be able to share the Gospel with others to whom they could not go in person.

"What," some one will ask, "has ever come to the church at home in return for sharing the Gospel with others?" That is not a difficult question to answer. To begin with, the giving of money and life has enlarged the spirit of generosity in the home church. Many a church is today giving far more for its own home work because it is giving generously for others. The reflex influence of giving stimulates to unselfishness in all lines of good work. Had not Friends given more than \$800,000 in the past eight years for foreign missions it is safe to say that the contributions for the home work would have been far below what they are today. He

who gives for others increases his capacity to give for his own work.

And this constant appeal for funds for the "uttermost parts" has resulted in more systematic giving. The knowledge that the messengers have to pay their bills regularly has led many to a new standard of regularity in all their giving.

Again, the missionary cause has brought to the home church a new appreciation of the saving power of the cross. As Jesus Christ has been presented to people steeped in sin, ignorance, lust, poverty and idolatry, their lives have been made different. Their minds have been purified; their habits have been changed; their affections have been transferred; their home life has been altered; with radiance of life and with courage and love they have gone in and out among their fellow men as living examples of the power of Christ to recreate life. No one can visit among Friends of East Africa and come in contact with such lives as Malengi, Amaguni and Litu without gaining a new appreciation of the complete adequacy of Christ to transform the whole of life.

And as Friends at home have seen the mighty working of Christ among the peoples abroad, fresh inspiration, faith and courage have come to many. The cross still has power to effect permanent change in human life and institutions. Ours is not a weak Christ. His life, death and resurrection were not in vain. He is conquering. With buoyancy of spirit we may carry the good news to others because we know that He has saved to the uttermost Africans, Mexicans, Cubans and others.

But more is yet to be said. The foreign mission work of the church has kept her from atrophy and death. I spent two days on the Dead Sea. The water was dirty, salty, dead. No fish can live in it. The birds shun its surface. Delicate mosses and filmy grasses are not to be found in its ugly depths. And why? Simply because it has no outlet. The wind blows upon it at times. The waves heave and roll and crash against the salty cliffs, only to fall back again, helpless and inert when the wind ceases blowing. It is salty. It is dead. It does no one any good. And all because it is a sink hole.

Friends were once introspective, passive, inert. They feared "creaturely activity." They shunned aggressive church work. They worked hard during the week, went to meeting on the Sabbath to sit in silence for a time and then went back to their homes and fields. Flaming prophets sometimes came among them. Their spirits were stirred. But they soon dropped back into their quiet introspective ways. And why? They were without an outlet.

And then a change came. The church was stirred mightily by a missionary passion. Friends were called to a great undertaking. They set forth to share their message with others. They found an outlet. The stagnant, moss overgrown waters were swept away by fresh, sparkling, bubbling streams of life. They exchanged their Dead Sea for a mighty rushing river.

And this is ever so. Only so long as Christianity is shared with others will it live. Only as it is propagated will it grow. Only as it is sown will it sprout, bud and produce a harvest. Much of Friends' fruitage at home is to be counted for because of their fruitage afield.

The impossibility of the foreign mission enterprise has deepened the faith of the church and has led many of her members to discover the secret of releasing divine power into life's tasks. Early Friends missionaries went to unknown lands to labor among people who spoke unknown tongues and worshipped unknown gods. Superstition, ignorance, ancient customs, pestilences, and death stalked on their trail. They had to hew them out houses to live in. They had to learn new languages. They had to battle with principalities, powers, hosts of wickedness.

To support both materially and spiritually a work of this sort called for infinite patience and a sure reliance upon the trustworthiness of God. It made for a strong working church that was ready to face difficult problems anywhere and solve them under the leadership of God.

These are by no means all of the reflex blessings which have accrued to the church from her foreign mission program but they are sufficient to justify the belief that missions is a "matter of giving and receiving," and that the measure with which the church

receives is in pretty direct ratio to the measure in which she gives. If these things be true do they not point the way to the opening of vast treasure of spiritual riches which await the intrepid digger after the things of the Spirit?

Anarchy In High Places

BY ALFRED E. STANDING

WHEN the average person hears the term anarchist, he usually thinks of a treacherous fellow who glides around in the darkness with a bomb in his hand, always ready to overthrow the government by force. While this type of anarchist may exist, he is not the most dangerous kind in the world today. Little do men realize that many of the leaders in our country and in the world are really anarchists at heart. These very men themselves may not realize it.

The failure to recognize anarchy as such is due to the fact that there are various kinds. In the first place there is what I shall call the individual anarchist who is utterly opposed to any kind of government. He talks of the sacredness of the individual and maintains that the sovereignty of the individual should not be molested. He talks of individual rights, and fails to see that this individual liberty is best assured by a government which has for its purpose the protection of the individual. However, we shall grant that that government is best which gives the most liberty possible to the individual and yet keeps him from infringing upon the liberty of others.

The second form of anarchy of which I wish to speak is that of the group. This form crops up most conspicuously when two or more governmental groups make an effort to combine and form a new and larger government. The very same arguments are used as of the individual anarchist only it may take such forms as "state rights" and "national sovereignty," the "rights of nations to form their own destiny" and a lot of other high sounding phrases. The men who put forth these doctrines pride themselves on being very loyal and patriotic. Many of them do not realize they are anarchists pure and simple.

The reason that the League of Nations is having internal trouble today is because too many of our world statesmen are international anarchists. They are afraid to give up the right for their nation to do as it pleases in the end. The reason the United States of America does not enter the League, and the reason we are only willing to enter the World Court with a lot of reservations is because we are anarchists at heart. We are afraid we may surrender our right to do as we, individually as a nation, may please.

It is high time that the leaders of the world see that what they advocate is anarchy. It is time for them to see that their principles, as applied to nations, is just as unsound as when it is applied to individuals.

Earlham, Iowa.

Old Gottlieb

BY J. LINDLEY SPICER

HE was born in Germany, received a good education, became expert as an upholsterer. He came to America with fond dreams of prosperity. He married a bright German-American, and had a happy home. As the years passed two sons and two daughters made up a cheerful home. He opened a shop and did so well that he took a partner. One daughter died. The sons graduated at High School, and secured good positions. The other daughter married. With a prosperous business and a successful family, Gottlieb was a very happy man.

Then came the great World War, and with it dreadful changes. The partner coveted the business, and made sly insinuations so that Gottlieb who believed as an American citizen, enjoyed the right of free speech, was arrested as a German spy. Meanwhile the unscrupulous man gathered all the cash he could, sold the business and went to Mexico to escape the draft. Gottlieb's two sons—true 100% Americans—enlisted. They were both killed in battle. The

wife went insane and finally died. When the war was over the suspect was released. He came back to a ruined home and nearly lost his reason. His married daughter gave him shelter. Her two little girls were his only joy. He gave way to drinking, loafed about unmannered and broken-hearted.

It was Saturday before Easter. Gottlieb had earned fifteen cents. He was going into a drug store to buy denatured alcohol. This he could mix in water and make a poisonous drink called "Smoke." As he went by a stationers his eye was attracted by two white lilies, made of paper. He went inside and found the price was twenty-five cents each. Finally as they had been used for decoration they were offered for fifteen cents apiece.

The old German told his story in a faltering way.

"Its like this mister, I'm poor, awful poor. I've lost everything, business, family, grit; I hain't got nothing left but one daughter and the two little girls. I got just fifteen cents, and I was going to spend it for "Hooch"—then I saw them white Lilies, and I remembered tomorrow is Easter and all of a sudden I decided if I could get the flowers for the kids they should see their worthless old grandfather coming in sober. It ain't no use, everything goes agin' me." As he turned away with an inarticulate sob, the clerk said with emotion, "Here, wait, I'll pay the difference."

The old man took the package with profuse thanks. A lady who was purchasing Easter cards added three to his messages of cheer, and the wrecked man passed out with a flicker of new resolution springing up in his weary heart.

How little we know of the life tragedies that are hidden under the shabby coats of those who touch elbows with us on the streets!

144 East 20, New York City.

Miracles

BY E. MERRILL ROOT

It is a miracle to me
Whence the crooked apple-tree
Draws his pungent snow for fruit:
Dusky mould is at his root,
And beneath lie only speckled
Granite ridges that thrust freckled
Boulders up for stony fare.
And, through callous Winter, where
Are willow-kits and daffodils
And marsh frogs which the Spring earth spills?
Roses, cabbages, and corn,
Pansies and cradled beans, are born
All from rain and crumbled rock.
When the tulip with soft shock
Breaks the April-pliant earth,
'Tis as wonderful a birth
Out of black and misty mould
As when hearth-logs bloom in gold!

Apostrophe to the Grave

BY THOMAS J. HAMMER

O Grave, and dost thou yawn my body to receive,
As though thou wert the end of all? Thou dost deceive
Thyself; for wert thou the end, whence the need of strife?
Were naught beyond but oblivion, then indeed, life
On earth would be a tragedy, and endless night
A shroud eternal. But through faith in God a light
Of the Spirit, dawning on awakening youth,
Reveals to the inquiring souls a growing truth,
Giving them an incentive to aspire, to crave
To know that unexplored region beyond the grave—
The mystery of the peopled space somewhere above—
Where the soul's at rest, and where logic yields to love;
Where Sophists with Spirit no more may lightly play,
And where unbeliefs all dissolve at dawn of day.
Los Angeles, Calif.

YOUTH MOVEMENT IN THE NEAR EAST

Training Schools Furnish Junior Printers, District Nurses, Teachers, Mechanics

A "Youth Movement" in the Near East is described by Charles V. Vickrey, General Secretary, in the report presented to the Board of Trustees of the Near East Relief at their annual meeting in New York City, March 4. Although the report shows that the orphans rescued and restored to normal life number 132,532, and that the number of meals served the past year to the children still in the orphanages and to the refugees in camps amounted to 35,562,463, Mr. Vickrey states that the child rescue and refugee feeding activities of the Near East are gradually being succeeded by a more constructive educational program.

Every child in a Near East Relief orphanage who is large enough to work has his or her appointed task. The primary purpose of this task is education, but the practical character of the education is suggested by the fact that its farm schools have produced 2,059 bushels of grain, 1,143 tons of hay, 871,957 pounds of vegetables, and 68 tons of meat and dairy products. While learning the trades, such as baking, tailoring and shoe-making the boys produce the bread, the Khaki suits, and the shoes needed in the orphanages; while the girls, in addition to cooking, sewing, and gardening, are learning rug-making and embroidering, arts in which oriental women are especially skilled. Most of this industrial work is for domestic consumption and is resold locally at prices that barely repay costs of production, but \$100,000 worth of handiwork was made last year in the Near East Relief industrial shops where orphan girls and refugee women learn and earn. The students in rug-making turned out 600 oriental rugs, involving the tying of 300,000,000 knots.

Educational efforts of the past in the Near East have produced an aristocracy of learning which has not penetrated the substrata of society. It is the policy of the Near East Relief to stress vocational training. Not more than five per cent of the orphanage children have been selected for advanced training, but the general program of the organization has been directed to serve the children *en masse*, and to equip them for efficient self-support and usefulness in the social and economic life of the country. The Near East Relief Trade Schools are training 6,213 boys and girls for leadership in crafts. But of the young people, former orphanage wards who have been able to continue in schools and to take special training, 27 are now employed as government teachers in Armenia and 25 in Greece, while 114 girls have taken courses in the Nurses' Training Schools.

During the past year the various Near East Relief training schools have furnished

kindergarten teachers for Athens, railroad mechanics for Tiflis, junior printers for the government press of the Georgian Republic in the Caucasus, nurses for the hospitals in Jaffa and Gaza, Palestine, junior carpenters for the new Carnegie Library in Greece, a star athlete for the American University of Beirut, district nurses for the city of Alexandropol, while 200 orphan girls have found homes among the Armenian colonists of Cairo and Alexandria.

CHRISTIAN ENDEAVORERS AT HOLGUIN, CUBA

A few minutes ago one of the neighbor girls came in to give me some notes she found in a Sunday School quarterly I had loaned her. She does not attend Sunday School because her father has been very much opposed to it. Until two years ago her father has been a heavy drinker, and then he stopped because of an accident. He is a mason and a heavy load of material fell on his foot, crushing it until after several operations most of it had been removed. He has suffered untold pain, and is still using his crutches. It has been so hard for him to endure it all as he has not been able to do anything to earn bread and butter for the family of six. A year ago when we returned from the States we felt sorry for him as he sat in the door of their little house from morning until night and the same thing the next day, and nothing to do. After two or three months (we had not been personally acquainted with the family before) the older daughter came to get flowers to take to the cemetery. That was the beginning. Soon I loaned them two National Geographic Magazines and when they finished looking at them they returned them and took others. We have loaned them other magazines and Spanish papers to read. They have been very appreciative. Marie, the one who came for the flowers, enjoys the Sunday School material and wants all I have to give her. I hope to give her a Bible before long. Can you imagine how you would feel without your books and magazines? So very few here have either.

We are getting ready for a Silver Medal Contest to be given soon in the church. Then at our Annual Conference, the week before Easter, one evening service will be dedicated to Temperance and we hope to have a Gold Medal Contest. Our Conference is to be held in Holguin this year.

We have just closed a very successful series of Christian Endeavor meetings held in connection with the celebration of the Anniversary of Christian Endeavor. The Committee in charge was made up of Cuban young people. The first service was held on Sunday night the second on Monday and the last on Tuesday, the night we hold our regular weekly C. E. prayer meetings. The attendance averaged from 110 to 10 for the three services. A great deal of interest was manifested by several who are not in the habit of attending the regular church services. CARRIE HAYS DAVIS.

THE DERVISH ORDERS OF TURKEY

Religious Practices Difficult to Change by Any Government Measures of Reform

The Turkish suppression of the Dervishes, along with other reform measures, places that government in the list of those that, in various parts of the world, are striving to change the religious practices of their citizens. What the Dervish orders are is explained in a bulletin from the Washington, D. C., headquarters of the National Geographic Society.

"There is no direct parallel for the Mohammedan Dervish orders in Christendom," says the bulletin. "Dervishes have often been compared to monks, and their tekkehs to monasteries; but the differences are at least as marked as the similarities. There is no priesthood or pastorate in Mohammedanism, a fact which at once differentiates the Dervishes from priestly orders or societies. Their resemblances to Christian lay orders are closer, although the Dervishes are not necessarily celibates.

GREW FROM PRAYER MEETINGS

"The Dervish orders had their beginnings very early in the Moslem era, growing out of prayer meetings. Then came the idea of permanent associations to promote non-worldliness and to develop holiness. With this was soon coupled the conception that underlay religious practices in ancient Egypt, Greece, and India—initiation into 'mysteries' and ways of life constituting 'the Path of Holiness' leading to sainthood.

"The supreme leader of a Dervish order, its Sheikh, is supposed to be the holiest, and on his death the succession is to the living member believed to be farthest advanced along 'the Path.' It was inevitable that the tombs of the Dervish saints should become holy places of pilgrimage and that to their influence should be credited many miracles. Mosques have been erected over the most famous of the saints, while *turbehs*, road-side shrines erected to others, dot Turkey and many other Moslem countries.

ORDERS HEAVILY ENDOWED

"Many early Turkish Sultans encouraged the Dervishes and settled large estates on the orders. They have always been the recipients, too, of donations and legacies from well-to-do pious Moslems. The orders maintain the tekkehs or 'monasteries' which furnish shelter and food to the unmarried members. Clothing and other necessities are not supplied so that most members practice a trade. Many of them are copyists of the Koran and other religious books, while others are carvers, or workers in metal. In addition to the members who have taken vows of celibacy there are married members who live with their families but must attend the night meetings in the

tekkahs, usually weekly. Many Sultans have been secular members of the orders and have taken part in their secret ceremonies. On the other hand some Sultans have persecuted the orders, fearing that their secret character made them formidable political weapons. Members of one order were massacred by thousands by order of Mahmoud, 'the Reformer,' in 1826.

"Most familiar by repute to Westerners are the 'Whirling' and the 'Howling' Dervishes. As a part of their ceremonies the former spin like tops in the same direction for twenty minutes at a time. Apparently they never get dizzy. A sympathetic observer has found a certain 'fervent dignity' in the proceedings. These are the Mevlevi Dervishes, who constituted probably the wealthiest order in Turkey.

MAKE POOR NEIGHBORS

"No Westerner seems ready to say a good word for the Rufai or 'Howling' Dervishes, least of all those who have had to live within earshot of their tekkehs. These zealots start their services sedately enough by reciting a short creed in unison. It is repeated over and over again, the time growing faster and the pitch higher. Soon the sounds become unintelligible and by the time an hour has passed they are positively inhuman, punctuated by hysterical screams.

"The Kalendars, often called 'Wandering Dervishes,' are really not true Dervishes. Their life as tramps and beggars appeals to a much lower type of man. They seem more intent on shiftlessness, wandering, and fanaticism than upon acquiring any degree of holiness. They have proved an evil on many occasions in the Near East, stirring up rebellions and inspiring massacres."

THE MORNING STAR

BY DEBORAH PELLE

When last we saw you, Venus,
You were in the golden west;
When day was done and night had come—
When the sun had gone to rest.

But now we see you in the east,
Just as the dawn is breaking;
When beasts and birds and flowers and trees,
Are from their slumber waking;

Before the rising, glorious sun
Has come to take his place;
Before the light is shed abroad
That hides your lovely face.

And as we see you shining there,
Sending your gleams afar,
We find you the same brilliant gem,
As when an evening star.

We feel the same uplift and joy—
You seem so pure, so true;
But just a glimpse and you are gone—
The light obscures our view.
Willits, Calif.

A VISIT TO FRIENDS' CENTER, VIENNA

Wilfred Conrad Notes Conditions in Austria As Seen by the Casual Visitor

I am on my way back from Vienna, and am going to report at once. I thought I would write at the Hospice but had no time as they kept me on the move. We had definitely resolved not to go to Vienna, but a letter from Emma Cadbury made us both feel that for old friendship sake, if for no other, we should at least call on her.

On First-day I attended the Meeting for Worship at 10. There were some 25 present following a German Bible Class which I did not attend. Sorry to note that several who attended the class did not stay to the meeting. The Meeting was much as are the others I have seen on this side the water, and seemed to me entirely satisfactory. A young German spoke, I said a little which Miss Giles interpreted, and then she spoke as per program on "worship"—reading from the English book. She spoke in German and apparently very acceptably. She was certainly fluent and graceful in her utterance. Miss Giles is leaving for Germany and E. C. seems to regret it. I, myself, was very favorably impressed with her. Again a party of us had dinner together. I do not quite get used to having a group of Friends from the Meeting go out to a neighboring Wine House for meals and I told E. C. that I had seen her doing things and frequenting places which I could never have imagined. Then a Mr. and Mrs. Lyte, of the meeting; E. C. and Dr. and Mrs. T. Harvey Haines and their friend Dr. Kimball, a very nice professor from Amherst, joined our party and we went by train and on foot to the top of Colenburg and Leopoldburg, lying north of the city which command wonderful views of the city and of the river clear away to the Hungarian plains. We got quite well acquainted, which was one of the things I wanted. I took tea with E. C. in her bachelor apartment, and was glad to see that she is really very comfortably fixed and seems as comfortably located as could be expected. On Second-day I spent some time in the Center talking, again had dinner with the crowd and in the afternoon Dr. Buck, who is associated with the Center, took us—i. e. the Harveys, Kimball a friend of his and myself to the Cathedral—to the town and into the crypts or catacombs, and explained the old place to us in great detail. He is a very delightful man and very well posted on the art of the old place, so his comments and explanations were invaluable. In the evening E. C. took me to a very delightful, and rather select concert in one of the Salons of the old Palace. Was delighted to have the opportunity to hear some typical and first class Viennese music and it was certainly very nice. On Third-day attended

the Meeting of the Center workers at 9 and later E. C. put me in charge of her friend (and, I think, landlord), Dr. Artsburger, who piloted me about the old town and showed me the old parts of Vienna. He is a very interesting gentleman, with strong opinions about Jews, Capitalists and the like. We talked a long time and I suspect his opinions are unchanged! In the afternoon E. C. and I called at the office of the Vienna Fellowship for Reconciliation, to talk about South Tyrol which is still troubling the Austrians. We gained little that we did not before know. The great difficulty with the South Tyrol question seems to be that many are gathering and disseminating information on both sides (especially the Tyrolese) and no one is doing anything concrete toward correction. I wish a wise German or Italian speaking person—or a Committee—would go down there and see if they could not find a satisfactory basis for them to work on. There are probably two sides. Today I noted the Andreas Hoffer monument draped in black and saw the Strasbourg monument in the Place de la Concord!

They all say, and all that I talked to seemed to feel that the plight of Austria is deplorable, and that economic conditions are bad. Politics also is said to be so split up into selfish groups that effective legislation is not brought forward. Dr. Artsburger attributes the financial troubles of the country as much to speculators as to the war. But the casual visitor sees nothing out of the way. The streets are full of people who look to be in good health and well clothed. The shops present a particularly attractive appearance, and prices are marvelously low for everything. A very good meal for three of us at what seemed to be a better class restaurant cost two dollars. Rents seem quite low and the landlords complain that they are not allowed any income from the houses. But all whom I spoke to (and they were few) seemed to think things were gradually getting better.

C. WILFRED CONRAD.

Innesbruck, March, 4, 1926.

LLOYD BALDERSTON BACK FROM CHINA

Lloyd Balderston had expected to sail from Tokio on March 14th, arriving in Seattle, Washington, on the 24th. On account of the political disturbances in Northeastern China, he was unable to reach Tokio in time, and consequently is sailing on the S. S. President Grant on March 26th, arriving in Seattle on April 5.

Arrangements have been made for him to speak in Seattle, Portland, San Francisco, Los Angeles, Pasadena, Wichita, Chicago, Indianapolis and Richmond before he arrives in Philadelphia. It is expected that he will arrive in Philadelphia about April 20th, and that he will be available for conferences and public meetings from the 21st of April to the 2nd day of May, inclusive.

Discussion of Vital National Questions

The last meeting of the National Council for Prevention of War, held March 17, 1926, was an unusually interesting one, largely because the meeting was given over to a discussion of vital questions now before the American people.

At the luncheon preceding the meeting, Representative Burton L. French, of Idaho, explained his bill, which is one of eight so-called universal service or conscription bills. It is similar to the Capper-Johnson Bill, which is sponsored by the American Legion and provides that "in the event of a national emergency declared by Congress to exist, the President may draft into service all citizens and material resources of the country." Mr. French defended his bill as designed to make war less likely by taking the profit out of it. He cited the strikes for higher wages by the workers in munitions factories during the war, the creation of 22,000 millionaires during that time and contrasted these conditions with those of the boys in the trenches at \$30.00 a month. Although he admitted the great power conferred upon the President, he believes that patriotic public opinion, especially in war time, will prevent the President from taking undue advantage of his position.

The opening discussion of the regular meeting was on these conscription bills and was led by Mr. Edward F. McGrady, legislative representative of the American Federation of Labor. His principal objections were:

1. A "national emergency" might mean many things besides war.
2. Bills as proposed will not take the profit out of war. As proof, he gave his own experience during the last war in the Fuel Administration. Garfield's Commission, of which Mr. McGrady was a member, set a fair price for coal. The workers got a 40% raise in wages, coal at the mine jumped 110% in price and at the retailers 200%.
3. No provision is made for the end of the period of conscription.
4. These bills are unconstitutional, in his judgment, because they violate the Bill of Rights and the Fifth Amendment. The time to take the profit out of war is now in time of peace. He declared that our munitions' manufacturers are connected with an international organization, and that vast sums of money are spent in propaganda for large armies and navies in all countries. If the private manufacture of war materials were abolished and such manufactures put in the hands of the government, war profits would be eliminated.

It is believed there will be a definite attempt to pass one of these bills at the short session of Congress and all organizations opposed to them should give them careful study during now and that time.

The discussion in regard to compulsory

military training in schools and colleges was opened by Rabbi Louis J. Schwefel, representing the United Synagogue of America, and a former chaplain in the Army. He contrasted the American mind of ten years ago and today by saying that at that time no one thought of compulsory military training in educational institutions other than military schools, and now it is an accepted fact. He was willing to grant its being an elective course in colleges but thought it should not be available in any form in High Schools. Boys in Washington D. C. High Schools are now liable to social ostracism if they get excused from drill.

The claims put forward by its proponents, that habits of obedience, promptness, order, etc., are formed, have not been proven for these virtues do not seem to carry over into civil life and as to physical development, when the Army wants to develop a man it gives regular gymnastic exercises. It is successful in furnishing a background of military life and ideas for the boys, so that war seems normal.

John Nevin Sayre, of the Fellowship of Reconciliation, reviewed some things to be found in the Lane pamphlet, then contrasted conditions before the war when, in Ohio State University for instance, one man gave the military training, now there are twenty-one officers and twenty-four enlisted men; throughout the entire country, there were 119 officers so engaged before the war and now there are over eighteen hundred officers and enlisted men. He called attention to the fact that our military appropriations have increased this year, while those of Great Britain have been reduced; that we spend one and one-half million dollars every twenty-four hours on our war machine; and that ten million dollars from the War Department is spent on the Reserve Officers Training Corps.

The boys who are receiving this training will be the citizens of tomorrow, and the military enthusiasts are using every means to get them to thinking in these terms. The War Department claims that it establishes Reserve Officers Training Corps courses only at the request of the institutions themselves and that it has no power to make them compulsory, yet it constantly uses its influence in this direction. Not only did Ex-Secretary of War, Baker, spend nearly two hours urging the Cleveland School Board not to eliminate military training from their schools, but the Secretary of War wrote, vigorously stressing the same thing; and before the student referendum at Ohio State University, three officers used every effort to persuade the boys not to vote against compulsory training.

We must also think of the international reactions, for Russia, Mexico and Japan have followed our lead in this policy. The

accomplishment of one courageous student is worthy of note. Many will remember the quotations from the "Manual of Military Training," published in "The Campus," a student paper of the College of the City of New York, mentioned in a recent editorial in THE AMERICAN FRIEND. Those Manuals were all called in at City College and the pages dealing with bayonet drill were cut out and the books returned to the students. Moreover, the War Department has issued instructions that bayonet drill shall be omitted this year and the new manuals are being printed without this section.

Students are fighting this thing all the way from Hampton, Virginia to Honolulu, Hawaii. What can we, the older generation, do to help? These suggestions are made:

1. Make a survey in our local communities to see whether military training is in the schools, whether it is compulsory and what is being taught.
2. Try to get bills similar to the Welsh Bill (reviewed in THE AMERICAN FRIEND for March 11) passed by State Legislatures. Also, urge favorable action by our representatives in Congress on the above bill.
3. Endeavor to influence college trustees against compulsory military training in their institution.

FRIENDS SESQUICENTENNIAL COMMISSION

The Friends Sesqui-centennial Commission, appointed to arrange for co-operation of Friends in the Sesqui-centennial Exposition that is to be held in Philadelphia during the summer of 1926, has begun its work. Plans are in progress to care for visiting Friends during this summer. This service consists not only in listing places of accommodation but also in indicating to these guests of the city what places of interest they should see and where and how such places can be reached. Our young Friends are undertaking this job. In addition they want to be at the disposal of visitors of foreign nationality and other race—as is in accord with the calling of Friends.

The Sesqui Association has approached Friends requesting them to have custody of a meeting-house that will be built on the Fair grounds as part of the "High Street" community. High Street, now Market, with its open lawns and impressive residences of the 18th century had, at the corner of High and Second, the "Great Meeting House." The plan is to restore this old meeting-house, equip it with benches and a simple paneling that will represent a meeting-house of the eighteenth century and serve in 1926, as a place of silent meditation, prayer and worship to all those who care to enter. Friends are not called on to hold Quaker meetings but rather to provide a place of worship for all communicants in the international language of silence thus representing the religious content of the old city on the new "High Street."

Plans are unfolding rapidly. As they take tangible shape we hope to report them through these columns.

THE HOUR OF WORSHIP

To interpret Him aright is to love and adore

Conducted by JOHN R. WEBB

EASTER JOY

By E. W. E.

Midst every scene of sadness,
On every troubled sea,
There comes this thought of gladness
That ever refreshes me:
That Jesus Christ, our Saviour,
Who died upon the tree,
Has risen, hallelujah,
And lives eternally.

No joys that earth can furnish,
Though numerous they be,
Can satisfy our longings
And make us live so free
As this most glorious knowledge,
"He lives, and lives in me."
And with Him in His glory,
We'll reign, if true we be.

THE OVERCOMING LIFE

The struggle which we call life abounds with hope. Apparent reverses are symptoms of perverted tendencies which call for a more careful examination of the facts of relationship conducive to health, whether physical or spiritual. The crucifixion of Jesus of Nazareth had immersed his little band of believers in despair. The darkness of doubt and gloom was overwhelming as they thought of the future without their Master to guide and direct their activities. He was dead and their hopes seemed to have passed with his body into the tomb. He whom they had expected would deliver Israel had gone the way of all the earth and the silence of death was appalling in the extreme. The Shepherd was gone, and the sheep were scattered, blinded with fear, and broken in spirit.

But the miracle of life ever bursts the bands which we call death. From the empty tomb came the Easter message, "He is not here, he is risen." It is no longer dark for the Easter dawn heralds the eternal day. "There is a touch, there is a voice, there is a hope that putteth not to shame, and all because our Lord and Shepherd has passed into the tomb and come forth leading captivity captive, bringing good gifts to men." He is the resurrection and the life; he has pointed the way, having entered the realm of death and came forth in triumph; and lo, there is death no more. With joy we commemorate the day when death was conquered and to humanity was brought its hope, its courage, its joy, its omnipotent faith; the day which brings to the broken heart of humanity its divine, home restoring, throbbing and omnipotent note: "He shall live again."

The assurance of this overcoming life is in the fact of the presence of Christ

recognized and appreciated by those who believe in him, who live with and for him. "There is no one closer than Christ, our risen Lord, to inspire with his friendship, and to guide, by his own vision, truth, and love, all those who desire the divinest fellowship that life offers. His supremacy is that of character, love, and sacrifice. His death did not end his blessed ministry. His disciples soon after the resurrection began to discover and to feel his presence amongst them. They found him on the highway; they saw him as they sat at meat; they talked with him and began to understand that his death was not the end of their hopes. He became not only their leader but their daily companion, with whom they could share their joys and their sorrows and upon whom they could lean when the trials of life compelled them to turn from earthly friends to the great Friend of all." Through fellowship with him they overcame their doubts, fears gave place to love, and in their weakness his strength was made perfect. Death, so long shrouded in mystery, became the gateway to life. The power of the resurrection gave new meaning to the divine program, for the overcoming life, demonstrated in Christ and reproduced in all those who walk with him, leaps into action in the service of life's divinest ideals.

In his recent book, "Quaker Thought and History," Edward Grubb closes his last chapter with the following illuminating paragraph which lends emphasis in a practical way to this principle whereby we overcome when through faith we maintain that vital contact with him who said, "all power is given unto me, in heaven and on earth." He says, "The Christian attitude for those who are faced with pain and illness, either in their own lives or in the lives of those they love, would seem to be to take the thought of God which has been brought to us by Jesus Christ as the deepest thought there is, in the faith that other seeming revelations of his nature will ultimately, though we may not see how, be reconciled with it. And therefore we shall believe that He is striving to overcome evil of every kind as Jesus overcame the physical and mental infirmities of his brethren; that his healing power is ever round about us, seeking entry into our lives, as it entered into the lives of those whom Jesus cured. But we shall also recognize that evil has so deeply entrenched itself in human life that even the Divine power cannot overcome it suddenly or all at once, and not without pain and sacrifice and the apparent loss of good; that our life is essentially a tragedy. That all evil is contrary to the Divine purpose, and will eventually be overcome, is

the Christian's triumphant hope; but meanwhile we cannot get beyond the prayer of our Lord himself: If it be possible let this cup pass away; nevertheless not as I will, but as thou wilt. The cup of death did not pass away, but, drunk with perfect love and self-sacrifice, it led on to the resurrection, and to the salvation of mankind."—J. R. W.

EASTER VOICES

Many voices had been speaking of eternal life, before the days of the Son of Man. Especially pronounced had been the teachings of the Egyptians that there is another world. In their Acadian hymns the Chaldeans had dimly foretold a future life. The belief of the Parsees, as expressed in their Zend-Avesta, had included a place of darkness for the evil soul and a reward for the good in the realm of light. The Hindus had declared, in their Rig-Veda, their beautiful conception of the immortality of the soul, and had written of a future "imperishable world, where there is eternal light and glory." The Grecian and Roman mythologies had voiced their hope of blessedness for the shades of the departed. Everywhere serious men had been asking as to the experiences beyond the grave. It was as if the Eastern world had become a vast parliament chamber, wherein the nations were proclaiming their different doctrines as to a future life.

In the midst of these varying and uncertain voices, Christ spoke his authoritative message. There was no wavering in his tone. What the Oriental philosophers were guessing, he revealed; what the Hebrew prophets had foreshadowed in their holy writings, he unfolded in full light. The ancient Vedic hymns, the oracles of Greece, the Egyptian Book of the Dead, anticipating by two thousand years the Hebrew exodus—all these are naught compared with the words of that inspired Teacher who spoke in Palestine.

In addition, Christ was himself the vital evidence of the resurrection which he taught. Against the assaults of doubt his unique teachings are buttressed forevermore by his own return from the land of silence. In a short week after his words to Martha at Bethany he had become, through his own rare experience, "the resurrection and the life." Not the dead Buddha, nor the departed Zoroaster, nor the vanished Pythagoras ever came back through the opened door of the sepulcher, wearing the grave clothes of those who sleep. Human fancy had never dreamed of such a rapturous denouement for faith other than Christianity. The resurrection of the Lord is the crowning narrative with which the Gospels close. It is a risen Christ who repairs the wastage of human decay and death. A voice above all those from India or Persia or the Nile speaks henceforth in Judea and the world concerning immortality. The superlative Easter argument is the risen Christ himself.—ARTHUR B. SANFORD, in "An Easter Disciple."



BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Ind.



A NEW STANDARD BIBLE DICTIONARY

Funk & Wagnalls Co., 965 pp., \$7.50

A companion book to the Bible, this is a comprehensive and authoritative guide to the Scriptures treating of their historical, literary, social and religious facts and problems. It is strictly a dictionary of the Bible, a "storehouse of scriptural information prepared as an evangelical, scholarly and scientific, yet popular work." The editors, M. W. Jacobus, D.D., E. E. Nourse, D.D., and A. C. Zenos, D.D., are recognized scholars who have associated with them nearly threescore editors and contributors representing all the leading theological institutions and evangelical denominations of the Christian world, and while keeping strictly within the scope of a Dictionary of the Bible, "they have treated the Bible reverently as the bulwark of our faith."

The material with which an English Bible Dictionary has to deal is, necessarily, the contents of the English Bible, which, however, is simply a version, and behind its English terminology are the Hebrew, Aramaic and Greek originals. It is so arranged that students of the Bible may have in readily usable form an adequate presentation of the facts regarding its contents based on thorough scholarship and animated with loyalty to the essential truth of the Gospel. The critical position to which a work is necessarily committed must be one of acceptance of the proved facts of modern scholarship, of openmindedness toward its still-debated problems, and of conservation of the fundamental truths of the Christianity proclaimed and established in the message and mission of Jesus Christ. The text of the American Standard Revised Bible has been made the standard English text of the Biblical citations and references. The plan has included a discussion of the origin, composition and characteristics of the Bible writings, together with those of the Apocrypha and of the most important writings in the apocalyptic literature, without entering the field of systematic theology, except to include articles presenting the teachings of the Scriptures on such fundamental doctrines as Faith, Repentance, Atonement, Sin, Forgiveness, Grace. The specific religious teaching characteristic of the individual books and of the leading personalities of the Bible has also been given as thorough a treatment as space would permit.

The introduction is in two parts, each being written by a man outstanding in his field. The first, by Professor John E. McFadyen, is an approach to the Old Testament from the literary, the historical, the

critical and the religious points of view; while the second part is by Professor James Moffatt in an approach to the New Testament in relation to the literary and critical problems involved. "Many, who are free from either animosity or indifference toward the New Testament," writes James Moffatt, "would find their appreciation of its meaning redoubled, were they to open their minds to the fact that this is the literature of a Life which disturbs whatever is lifeless and which remains more and more a secret to the self-conceit which is the besetting temptation of all mental research. It is through such disguises and distances that the genuine student must pass, if he is to touch the Life which alone gives meaning to the New Testament."

There is an article on each of the sixty-six books of the Bible, giving the name of the known or accredited author, when and where written, and other facts of interest. Thirty pages are devoted to the section on Palestine exclusive of several full page maps which present various periods of its history; eighteen pages set forth the life and ministry of Jesus; six pages tell about the apostle Paul; all of which give some idea of the treatment that one may expect of a theme or a person found in the Bible. The list of illustrations, some of which are very fine, requires eight pages, most of the maps are in colors, and many of the pictures are made from photographs.

QUAKER THOUGHT AND HISTORY

By EDWARD GRUBB

The Macmillan Co., 182 pp., \$2.00

This volume of essays deals with a variety of themes and attempts to throw light upon the development of Quaker thought while sketching some of its phrases as related to important aspects of the history of the Church at large. They set forth the writer's own viewpoint after a life-long study of Friends, their doctrines and practices, from inside the circle in the light of experience as expressed in scientific and philosophic terms. "The guiding thought throughout is that Christianity is essentially not a fabric of beliefs but a new experience of God, and a life of wholehearted following of Jesus Christ." He finds that George Fox was a true pioneer in religion, but only indirectly in theology.

For George Fox and his friends, atonement was no transaction carried on outside a man, like paying his debts or enduring his punishment, which left his heart unchanged but a "living experience deep in the heart of the believer, and changing his whole life." In the theological field dualism gravely hin-

dered the finding of a satisfactory answer to the question of the relation between the Christ within and the Christ of history, but Friends sought to base all religious beliefs not either on authority or reason but on inward experience.

The Mind in Religion, the Evangelical Movement, Christ and the World Problem are three of the ten essays which challenge careful thought and may suggest personal bias, but the approach and the judgments command the attention of all students of Quaker thought and history. Spiritual Healing among early Friends is studied and their writings "show their belief that spiritual insight was given them, at times at any rate, to discern hidden things in the personalities of other people, and power to set right that which was wrong, even when this carried with it the ability to heal their bodies." Such manifestations were in the power of God through divine grace. With a statement on Health and the Will of God the book closes, and while "an intellectual solution appears to be wholly out of our reach" the facts of experience would verify the claims of faith in God as "the infinite creative and sustaining power of the universe."

INTERNATIONAL RELATIONS

By RAYMOND LESLIE BUELL

Henry Holt and Co. 768 pages.

There is a wealth of valuable information for the student of international questions in this new book by the instructor in Government at Harvard University, Raymond Leslie Buell. It is divided into three parts, 1. Problems of Nationalism and Internationalism; 2. Problems of Imperialism; and 3. The Settlement of International Disputes. There is hardly a question bearing upon international affairs, which is left untouched in this volume. The writer treats the subject of: "Self-Determination and Backward Peoples" with the same thoroughness as he employs when describing "World Courts," "The Outlawry of War" and "The League of Nations."

As a means of orientation in the complex world of to-day, when the student of international affairs constantly faces new problems, the book is of inestimable value. It is full of facts without being "dry," and to the man or woman engaged in peace-work—and we all are to-day, more or less—Raymond Leslie Buell has performed a very useful and valuable service. Friends particularly should welcome a book of the character and scope of "International Relations."—P. G.

PRINCIPLES OF RELIGIOUS EDUCATION

By E. E. EMMER AND P. R. STEVICK

The Macmillan Co., \$1.75

These chapters are the outgrowth of some outlines prepared by the authors and tested through several years with groups of college and institute students. The book bears evidence of careful planning by its orderly arrangement. There are four main divisions

with some sub-topics. I. Human nature, II. Aims, III. Means, I. Curriculum, 2. Methods, 3. Administration, IV. Leadership.

While there is nothing especially new in the book, yet it is very interesting, helpful and stimulating. Its strongest recommendations are its orderliness and readableness, two elements that are ever to be commended. At the close of each chapter are well selected "Exercises," "Topics for Study" and a few "References." These are very suggestive to both teacher and pupil. There is a wholesome attitude toward the institutions and agencies engaged in the field of religious education and there is a sane recognition of the place of the spiritual in personal development.

Parts II and III are far above the levels of the rest of the book and really contain the message. These are well worth careful study and incorporation in the plans of religion educationists. Part I is rather disappointing because it fails to recognize "Self-psychology" as a view point, while the whole book is really based on this school of thought. For the same reason it is disappointing that the authors have not taken sharp issue with Behaviorism and Functionalism. The treatment of Leadership is very ordinary, but would be valuable to anyone who had not had access to other books on the subject.

On the whole, however, the book has a right to claim the attention of readers who actually desire to think through the many problems confronting workers within the fields of religious education.

A MESSAGE TO FOREIGN STUDENTS

In an effort to further the cause of international peace and goodwill, the Friends in and around Philadelphia invited all of the foreign students to a dinner at the City Club on March 22nd. The purpose of the dinner was stated in the invitation. It proved to be a most helpful occasion. Twenty-one nationalities were represented. The students went away from this meeting knowing that the Friends as a group were not only interested in combating militarism in the United States, but in forwarding international peace and goodwill.

With the hope that Friends in other cities will be encouraged to arrange to bring a like message to the foreign students in their cities, the letter of invitation is printed in full. The Service Committee will gladly assist in arranging for similar meetings in other parts of the United States:

"The members of the Society of Friends (Quakers) are deeply interested in the problem connected with developing better relations between nations. Economic and political rivalries often result in creating bitter feelings, and too little is being done to bring the peoples of the earth together on a mutually understanding basis.

"Before long, you will be going back to your own land. You will not only carry

with you certain impressions about America, but you will often be called upon to interpret certain conditions in America to your people. In this way, you will no doubt help determine the attitude of your people toward other nations.

"On account of this possibility, and in order to better understand the attitude of other people toward us, and perhaps open up a way for us to keep in touch with your country in future years, an invitation is extended to you to attend as our guest a dinner at the City Club, 313 So. Broad Street, Philadelphia, on March 22nd, at 6:30 o'clock.

"All the students now in Philadelphia, from other countries, and a like number of members of the Society of Friends, are being invited. The subject we want to discuss after dinner is: Militarism and Internationalism. Short addresses will be made by Professor Elbert Russell of Swarthmore College, Professor Rufus M. Jones of Haverford College, H. Y. Cho, President International Association Chicago University, also Chairman Korean Students Federation of America, and Mr. Schlunk. This will be followed by an opportunity for discussion by guests and others. We hope very much that you can attend."

MEXICAN PROBLEM IN THE UNITED STATES

A recent publication of *The Interpreter*, put out by the Foreign Language Information Service in New York City, gives some interesting information about the Mexican problem in the United States. The report states that immigration from Mexico began to increase about the year 1910, and developed very rapidly after the outbreak of the war. This was largely due to the fact that immigration from Europe practically stopped during the war, and consequently there was a greater demand for labor in the United States. The U. S. government exempted the Mexican immigrants from three provisions in the immigration law; namely, contract labor, literacy and the head-tax clauses. The political unrest in Mexico has also had much to do with the immigration of Mexicans to the United States.

At the present time, the Foreign Language Information Service estimates that the Mexican population in five states is as follows: Arizona, 60,000; California,

250,000; Colorado, 60,000; New Mexico, 180,000; Texas, 550,000.

While the adult Mexicans are more or less a liability, it seems that the younger people are becoming a great asset to the United States. They show a marked tendency to take advantage of the opportunities for the broader life which the United States offers. Many of them are developing as craftsmen, merchants, physicians, and teachers. Few of the older people become citizens, but their willingness to work and unflinching good nature and courtesy make them more adaptable than many immigrants from other countries. As it is likely that the Mexican population of the United States will increase very rapidly during the coming years, it would seem that Friends could very well take a greater interest in their development.

GO AND DO LIKEWISE

NOTE: The other day a letter from a young Friend came to the Foreign Board office. We share it with Friends as an illustration of what young people can do when given an opportunity. This young Friend is chairman of her local meeting missionary committee.

I thank you so much for your letter of the 18th together with the Manual of Methods, Annual Board Report, and the Foreign Bulletin. I have read every word of the Manual, most of the Bulletin, and have begun the Board Report.

We are putting out a church paper, *The Friends Herald*, for our own local meeting, and I have just finished some missionary notes to go in the March issue. I thought it would be interesting to take one field at a time, so I am using the Annual Board Report as a basis dealing with the Tennessee Mountain work for March.

"Everyland" is given me each month and I am planning to use the stories in the Junior Department of the Sunday School (I am the superintendent there). We take *THE AMERICAN FRIEND* and *The Missionary Advocate*. I began using the Friends World Fellowship Lesson Series last November. I hope that my Juniors will know the names of all the missionaries sometime and where their stations are located. They love to study them. We also have begun a tithing system. We have tiny pink envelopes for our Sunday School collection. On one pocket are these words "My Weekly Tithe." That means that each boy and girl tithes his or her spending or earned money during the week and brings it to Bible School every Sunday. It is surprising how enthusiastic they are. They may buy beds in Africa; they may contribute to the Love Funds; we haven't decided yet. The collection amounts to over \$8.00 since Dec. 1, 1925.

I should be very glad to receive the quarterly letters from missionaries which you duplicate and send upon request. Perhaps, we can use extracts of these in our paper, *The Friends Herald*.

AMERICAN FRIENDS SERVICE COMMITTEE

WILBUR K. THOMAS,
Executive Secretary

Correspondence and remittances,
20 South 12th Street

Clothing shipments,
15th and Cherry Streets

PHILADELPHIA, PA.

QUAKERDOM • AT • LARGE

Elizabeth Walton and Margery Sellars, both graduates of Swarthmore College in the class of 1925 will be the American Friends Service Committee representatives at the Chalons Hospital in France this year, and will leave in June to take up their duties early in July.

E. T. Albertson, of Indianapolis, Indiana, Secretary of the State Sunday School Association, spoke on the work of the association in the state at a joint supper and social meeting of the Methodist Churches of Richmond last week. He dealt particularly with the problems of the adolescent age.

The movement in favor of the abolition of the death-penalty is gaining strength in Great Britain, writes Edward Shillito in *The Christian Century*, and adds this word which will interest those who met him when in this country two years ago, that Roy Calvert, the secretary of the society which aims at this reform, is putting great enthusiasm and energy into his task.

B. Willis Beede, General Secretary of the American Friends Board of Foreign Missions, left last week for Cuba where he will spend the month of April visiting Friends missions and missionaries there to give first-hand information of conditions and possibilities in a report to the board in May. He is being accompanied by President Raymond Binford of Guilford College, North Carolina.

The Friends Center at Geneva, Switzerland, has rather successfully started a series of international luncheons to be held each month. At the first luncheon representatives from twenty-eight organizations in Geneva were present. It is planned to have both sides of some debated question discussed by able speakers at each of these luncheons. Over seventy guests attended the first luncheon and all were very enthusiastic about this program.

Paul H. Douglas has just published a book entitled, "Wages in the Family," the major part of which is devoted to an examination of the working out in other countries of the family allowance plan and related plan of wage regulation. As a member of the American Friends Service Committee he sailed, February 19, with a group of people for Haiti, the trip having been arranged by the Women's International League and is under the leadership of Emily Balch, just as a friendly gesture.

At a meeting held March 3, 1926, writes Alfred Hartwig, clerk of the Richmond Hill Baptist church, New York City, the church

voted to commend and endorse the letter from the Quakers of New York, which appeared in the March 11 issue of *THE AMERICAN FRIEND* entitled, From Two Textbooks, and furthermore to offer the cooperation and support of our church in applying the principles and ideals of Christ to international problems, with the hope of achieving world peace and brotherhood.

The influence of the approaching Yearly Meeting was felt in the agenda before the March Meeting for Sufferings held in London. Attention was given to the exchange of visitors with other Yearly Meetings. The situation in China and the immediate return of Henry T. and E. Joy Hodgkin to their work there occupied the largest place in Friends' interest. A. Ruth Fry's peace tour on the continent, the proposed League of Nations Charter for Prisoners and the use of the Institute Room at Devonshire House were other leading matters.

A twenty-page pamphlet entitled *Courage* is the twentieth annual report of the 1905 Committee of the Yorkshire Quarterly Meeting of English Friends and reviews the work of 1925. Quoting G. Bernard Shaw, "We must take our courage in both hands; aye, and pray for it with both hands too!" they give a picture of the activities drawn largely in the words of others. Lecture courses, conferences, Young Friends camp, the Study Circle method have been helpful, and they make special mention of the visits and service of Henry T. Hodgkin and W. Blair Neatby.

In the new *Standard Bible Dictionary*, recently from the press and published by Funk and Wagnalls Company, New York, appears, heading the list of contributors, the name of Alexander Converse Purdy, Professor of Practical Theology in Hartford Theological Seminary. A study of the Epistle to the Hebrews above his initials, discusses the literary form, the argument, the place, time and authorship, and the relation of the epistle to New Testament thought. He is the only Friend in a list of fifty-five Bible scholars who have contributed to this very valuable work of reference and companion to the Bible.

The Earlham College Glee Club while on its annual spring tour, which this year includes Chicago, paid their respects to the

"The first duty of the school is to help the pupil to do better the desirable things which he is going to do anyway" (Thomas Briggs)

is accepted by

Friendsville Academy

Honorable Joe Cannon, one of the most distinguished Earlham graduates, by stopping at his home in Danville, Illinois, before breakfast and serenading him from the front veranda while he was dressing. After they had finished singing, he, with tears in his eyes and a quivering voice thanked the boys most graciously for their kind remembrance. The compliment to this distinguished alumnus was arranged by O. P. Clark, a present member of the board of trustees.

Florence M. Barrow, who recently visited Poland, reported to the Committee on International Service of London Yearly Meeting that that country is now passing through a serious financial crisis. Many banks have collapsed, and there have been talks of riots among the unemployed. The peasants, however, have had good harvests, but very little money, and in consequence, are appreciating the Industries scheme, which is bringing in actual cash. Henry Harris visited three suggested places for the new Home for the Orphanage, and the old monastery at Bereza, once a center for relief work, seems to be most suitable. There are forty-two young men in the agricultural school, a number of whom will be leaving in April.

Friends from the country attending committees in London noticed considerable progress in the new premises in the Euston Road. All the central committees are housed in their new quarters, except the Literature Committee and the Library which at present invade the room of the Institute. The Library when complete will be a beautiful room, light and lofty and surrounded with a narrow, lightly fenced gallery. The new Book Center (which takes the place of the old Bookshop and is about four times its size) is a handsome apartment a little above the street. Two windows are to be cut in the front wall, for the display of books, which will considerably improve the impression from the outside and make the entrance less forbidding to a stranger.

Declaring that the result will be far reaching, the *Calcutta Guardian* has a long article on the work T. Edmund Harvey has done at Nagpur, India. The annual visitors' debate of the Nagpur University Union took for its subject, "This house advocates the introduction of compulsory military training into Indian schools and colleges." The affirmative speakers "fought with gloves off." Such phrases were heard as "India has been spiritual too long, it is time for us to depend on material strength." "Harmlessness has been overstressed, love has been tried too long; let us now try force." "It is really only fear of punishment which keeps a man on friendly terms with his

neighbor." "Militarism will make India strong." These, the *Guardian* remarks, were "not pleasant or healthy to hear," showing the present day revolt against the idealism of Mr. Gandhi. T. Edmund Harvey's speech on the negative side put the higher point of view admirably, but not a single undergraduate voted against the motion, "carried by a crushing majority." Among other meetings he spoke at Friends' Hostel on "St. Francis of Assisi," with the Roman Catholic Bishop in the chair.

Carl Heath, whom many will remember having met in this country last summer, writing in the *World Outlook*, a Quaker Survey of International Life and Service, on the London Centre, says that "Friends' House as a London Centre should be at least three things—a power house where the spirit may be generated, where the life of the Spirit flows and inspires; a centre of ideas, creative thoughts without which life is indeed sterile; and an active centre of human fellowship where are welcomed, with a largesse of friendship, men and women of all nations without reference to color, race or creed.... It may be that this name has come to the building by the unrecognized pressure of an idea. The Society of Friends does not bear its name quite inadvertently. And when we think of all the efforts of man for the betterment of the conditions of his social relationship, when we picture ourselves the ideal that all dynamic and advancing people are working towards, the great City where obtains "the noble love of comrades," we realize that what we all want is to transform this competing, antagonistic and sometimes bloodily hostile humanity into a society of friends. Above all convenience and practical utility Friends' House must stand for this idea. It is symbolic. The *maison du peuple* of democratic Europe conceived of in deeper terms of spiritual reality—Friends' House, *Maison des Amis*.

NEWS OF OUR MEETINGS

Although not much news of Indianapolis, Indiana, First Friends is reaching THE AMERICAN FRIEND, many interesting things are happening here. Each Friday evening after the church supper an interesting program is always held. Last Friday, Dr. Greist, who is a worker in Alaska, was the speaker of the evening. On Sunday evening, Mrs. Greist gave a splendid talk about Alaska to the Young People's Group. She had a very interesting collection of articles that she had brought back from there. On Tuesday, March 16, Rufus M. Jones, of Haverford, Pa., delivered a splendid message. Several First Friends workers have been attending the Community Training School for Sunday School workers in Indianapolis, this past year. One of the graduates of the school was Clayton Johnson, our S. S. Superintendent. Elden Mills was the speaker at the graduating exercises. The

wonderful leadership in Elden Mills and Clayton Johnson is being deeply appreciated.

Berkeley Quarterly Meeting held at Lindsay, California, March 5-7, was a time of special blessing to all who attended. All the meetings comprising the Quarter were represented except Capay Rancho, no representatives from there being present on account of the great distance, it being 350 miles. The Meeting of Ministry and Oversight was held Friday afternoon with Levi Gregory acting as clerk in the absence of Blane Bronner. In the evening service Levi Gregory, pastor at Oakland, brought the Gospel message, which sounded the keynote for all the sessions, his theme being "That our lives should radiate the presence of Jesus Christ." Saturday morning, Harry R. Keates, General Superintendent of the Yearly Meeting, brought a very thoughtful message which was a real uplift to all present. The main topic discussed in the afternoon business session was the enlargement of our work in Northern California, where a number of Friends are asking that we establish meetings. The evening service for worship was in charge of Chas. A. Mott who brought a well fitted message to the needs of the people. The eleven o'clock service on Sabbath morning was in charge of the new pastor of the Lindsay church, Leannah H. Hobson, who had just arrived from Denver, Colorado. The evening message was brought by John R. Wright, pastor at Citrus Heights. All these Sabbath services were owned and blessed of the Lord.

The Friends Church at Valton, Wisconsin, is progressing nicely under the leadership of Grover and Emma Simcox, whose services are much appreciated. The attendance is good at Bible School. Three of the classes are organized and enjoy also their social occasions. The Junior Class made a quilt and sent it to Alice Kennedy. Twice a month the Women's Missionary society hold an all-day meeting, during the winter,

and the last meeting was attended by several men who had arranged to haul firewood for the parsonage and brought fifteen sleigh loads. With making garments and other work, and devotional programs and offerings these occasions accomplish something for missions and help boost for the church and community. Friends wishing to see beautiful scenery and travel grand highways should visit in summertime the hill country of Wisconsin and they will find all this and much more in the little Baraboo River valley including the Quaker valley with its hospitable people.

The Friends at New Castle, Indiana, had a Quaker get-together week from March 21-27. There was a fine speaker and good music for each night. The attendance was large at each service and the meetings proved very helpful. The Christian Endeavor has just closed a contest that has gained for them new members and strengthened their society. The Bible School is increasing in numbers and interest. The pastor, R. Aaron Napier, is preaching the gospel in a convincing way and the church is strengthened.

DEDICATION AT DETROIT

On March 7th, occurred the dedication of the First Friends' Church at 2691 Joy Road, Detroit, Michigan, erected by the generous help of friends here and elsewhere for praise and worship and for the spread of the Gospel. About two hundred members and guests were present. At the beginning of the service telegrams of encouragement and goodwill from Wabash, Marion and many other Friends' Meetings were announced by the pastor, Ira C. Dawes. Especially helpful were the greetings from the "Mother Church" at Muncie, Indiana, and from William J. Sayers and family who spent two weeks in Detroit at the time the Society was organized, giving the aid so greatly needed, and who have always been interested in its progress.

On account of sudden illness after reaching Detroit, Dr. David M. Edwards of Earlham College who was to have preached the dedicatory sermon, was unable to be present, which was a great disappointment to all. Superintendent Charles E. Hiatt, always a welcome guest, occupied the pulpit morning and evening. Cora M. Pennell of the local Meeting offered the opening prayer. The very impressive Dedicatory Service was performed by Dr. Morton C. Pearson who came, as he said, in the double capacity of Friend and Executive Secretary of the Detroit Council of Churches. Fourteen were received into full membership, and the infant son of August and Ruth Wise Hambacher was enrolled as an associate member.

Excellent music by a choir of eight voices added much to the services throughout the day. About \$4,000 in cash and pledges has been raised since January 1st, 1926, a very encouraging beginning toward the payment of the entire indebtedness, for all of which

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REMEMBER

that we are here to supply your needs in the book line. Order any and all books through us.

FRIENDS BOOK AND SUPPLY HOUSE

101 South Eighth Street
Richmond, Indiana

the Society is deeply grateful. A basket lunch was served at noon to about one hundred people.

The day was one of joy, and at its close all the hardships and sacrifices of the past few years disappeared in the glad accomplishment of this "House of friends, this home of rest, a gateway to the Eternal Kingdom."

OAKWOOD SCHOOL NOTES

Vassar College has town Sunday once each month. Oakwood took advantage of this on March 7 and invited some of the Vassar students to meeting and to dinner. Two foreign girls, Miss Margaret Borg from Finland and Miss Daniela Antonescu from Roumania, came Saturday evening and spent the night with the girls. The Oakwood Bus brought some other girls on Sunday morning. All of the girls expressed very great interest in the Quaker type of worship. It was the first experience some of them had had in meeting on the basis of silence. Miss Borg from Finland had been familiar a little with that type of meeting and voluntarily talked in the morning meeting. It is of advantage to the Oakwood group to meet these college women, especially those from other countries.

On Tuesday night, March 9, Dr. Daniel Poling of the Marble Collegiate Church of New York City and president of the Christian Endeavor Society, came to Oakwood School for a visit with his son. On Wednesday morning he talked to the students about the relation of religion and science. His talk was very helpful to them for he showed the very great advantage of science and at the same time its limitation. At noon, he talked to the Rotary Club in Poughkeepsie. This is the second of a series of visits which he is to make to Oakwood during this year.

AFTER EIGHTY YEARS

On Sunday, March 21, occurred the eightieth birthday anniversary of Jesse Hawkins, pastor of the Friends Church at New Burlington, Ohio. Harold McKay, of Oregon, had charge of the services and, after a song and prayer service in which a large number took part, he conducted a very interesting half hour of congregational sermon building, persons from the audience reading scriptural verses on "Love" and others giving thoughts on these which were very helpful. Mrs. Ervin Blair sang and Mrs. Albert Terrell played and sang "While The Days Are Going By."

At the close of the services an opportunity was given to any, who wished, to speak and Mrs. Terrell, a niece from New Vienna, Ohio, spoke, also Mrs. Leaton Wall, a niece from Chester Meeting, and Lee Hawkins, a nephew of Kingman, Harry Reeves of Richmond, Indiana, and William Harlan of Madeira, Ohio, telling how his life had been an influence for good on their lives and that as his "days were going by" he had done much good.

HARTFORD

Theological Seminary
School of Religious Education
Kennedy School of Missions

W. DOUGLAS MACKENZIE, *President*

The Foundation is an interdenominational university of religion. Three separate schools of Christian training are grouped on one campus. As the names imply, the Theological Seminary trains for the ministry; the School of Missions for the foreign field; the School of Religious Education for the lay worker and teacher and for social service.

Courses in all schools are open to all students. Splendid opportunity is offered to supplement specific courses and secure a well-rounded training in the whole field of religious education. Each school has its own faculty, curriculum, and body of students.

Hartford Seminary Foundation, Hartford, Conn.

Letters were read from Amos and Elma Cook of Harveysburg, Ohio; Clayton Terrell, New Vienna, Ohio; Emma Spencer Townsend, Wilson and Hattie Jay of Martinsville, Ohio; Harold McKay, Oregon; and William, Flora and Esther Sayers, Muncie, Indiana. The church presented him with a large basket of flowers as did also his children. Potted plants the gifts of friends, helped to make the church beautiful for the occasion.

The doors of the church were opened at the close and an opportunity given any who wished to unite with the church. A business man of the town, who was converted in the recent series of meetings, with his family, was welcomed and a general handshaking, while the song "Praise God From Whom All Blessings Flow" was being sung, took place. Harold McKay dismissed the meeting and a bountiful dinner was enjoyed while a pleasant hour was spent with Mr. and Mrs. Hawkins.

CHINESE OBSERVE GOLDEN RULE SUNDAY

A girls' Bible Class in Hangchow, attended by Y. W. C. A. students, only one of whom is Christian, and some of whom had never seen a Bible before coming to the Y. W. C. A., are beginning to think in world fellowship terms. Their Chinese teacher, Miss Yui, presented to them the origin and purpose of Golden Rule Sunday. Pictures were shown of the human "rice bowl" that needed filling, and "Near East Relief" spelled in little children, and from an old Geographic Magazine a map and pictures of the old men and women and little children being driven from their homes by war. And as a result of this glimpse of need abroad, \$19.00 was given by these girls. Their collection box was so full by Golden Rule Sunday that the teacher showed the children not another copper, not even so much as a cash (one-twentieth of a cent) could be squeezed into the slot.

From the opening of the Sunday School in September it had been understood that the children themselves could decide how to spend their collections. Now such collections have been known to be spent by the donors on themselves. Miss Swen told the children about the war orphans and asked them, "Whom do you think are better off, they or we?" These are poor children and used to a diet of rice and vegetables with perhaps

meat or fish once a week. The children readily agreed, "We are more fortunate because we have fathers and mothers and they have not." When they voted whether or not to send their money to the orphans even the tiniest hand was raised so 35c was added to the fund. All the staff observed the day by use of the subscribed menus and together with personal subscriptions the fund totaled \$25.00.

NOTE CHANGE OF TIME

The committee in charge of arrangements for the Ministers' Short Course, of Indiana Yearly Meeting, finds it necessary to change the time of the course to May 10-14, since the Ministers' and Workers' Conference of Western Yearly Meeting is to be held the first week in May. Some of the speakers are to appear upon both programs which makes it necessary to change the date of the Indiana Meeting. It is hoped that this date may be quite acceptable to the ministers and that the attendance may equal or go beyond that of last year. CHAS. E. HIATT.

Once we are willing to take up the cross and follow Jesus, we have already begun to pray.—E. HERMAN.

INTERNATIONAL SUNDAY SCHOOL LESSON

April 11, 1926

The Story of Creation. Gen. 1:1-3, 26-31. Golden Text: "In the beginning God created the heavens and the earth." Gen. 1:1.

Devotional Reading: Psa. 33:1-9.

Intermediate and Senior Topic: God the Maker of All Things.

Topic for Young People and Adults: God the Creator.

Daily Readings

M.—The Story of Creation. Gen. 1:1-3, 26-31.
T.—Christ in Creation. John 1:1-10.
W.—Nature Acknowledges the Creator. Psa. 19:1-6.
Th.—The Renewed Earth. Rev. 21:1-8.
F.—A New Creature in Christ. Eph. 4:17-24.
S.—A New Social Order. Matt. 5:38-48.
S.—Praise to the Creator. Psa. 33:1-9.

Genesis means birth or beginning, and we have in the book the beginning of an orderly universe, the beginning of sin, of divine redemptive efforts, of man's mastery over the earth, and of a chosen people, chosen for service.

We may not agree with the sixteenth century theologian who declared that Genesis "contains all knowledge, human and divine," that "twenty-eight articles of the Augsburg Confession are found in it" or that it is the "source of all science and arts," but we do find it to be a wonderful and inspiring book, and nowhere more so than in this first chapter.

If this chapter had been written in the terms of a modern text book, it would have failed in its mission; but some things are here that appeal to all generations: Intelligence and order in creation—not chance, but purpose—and all culminating in man created in the image of God.

In the beginning God created. (v.1). Is this a summary of what follows, as some say? or the statement of an act that preceded it? It would seem the latter. No account is given of how the heavens and the earth first came into being or where matter came from; and the reverent silence concerning the origin of the Creator lifts the book majestically above the polytheistic accounts.

God: The great theme of the lesson. "The Personal Spirit, perfectly good, Who in holy love creates, sustains and orders all." Rufus M. Jones says: "Science, again, has furnished no evidence against the reality of a great spiritual universe, at the heart of which is a living, loving Person who is capable of intercourse and fellowship and friendship and love with finite spirits like us."

The earth was waste and void. (v.2). The description of the day—there was evening and there was morning (v.31), gives a vivid picture of God's method: chaos to cosmos, darkness to light, till all is very good. Turn to the first chapter of John to see how the Word made flesh moves man from evening to morning.

Let us make man in our image. (v.26). Not physical image for God is a Spirit; but a being who thinks, wills, discriminates, creates, orders.

Male and female created he them. Not one or the other, but both, crown creation. As some one has said, we do not call for strawberries or cream, but strawberries and cream. It takes both to make the one.

And God blessed them. (v.27). What is creation without the blessing! If Jacob was eager to receive the blessing of Isaac, how foolish for man to attempt to be satisfied with creation minus the blessing!

And have dominion. The last century seems to have advanced man in his dominion over the earth more than all the centuries preceding. What is the significance of this? Is this very dominion a menace to our civilization?

This study should lead us "to say with deeper meaning and firmer trust, 'I believe in God the Father Almighty, Maker of heaven and earth.'" ELLISON R. PURDY.

BIRTHS

FURNAS—To Paul J. and Elizabeth A. W. Furnas, Woodbury, New Jersey, March 23, 1926, a daughter, Deborah Sargent.

DEATHS

HILL—At the home of Nathan and Lucy Hill Binford, Greenfield, Indiana, their sister, Leora A. Hill, March 14, 1926, after being confined to her room for eight years. She kept abreast with good reading and with the advanced movements of the Church contributing regularly.

MENDENHALL—At her home in Haviland, Kansas, February 29, 1926, Caroline B., widow of Nereus H. Mendenhall and daughter of Abraham and Judith M. Nurdyke, in her 84th year. Born in Huntingdon County, Indiana, a birthright member of Friends, she was converted in childhood and lived a consistent Christian life. In 1869 she was married at Plainfield, Indiana, and sixteen years later moved with husband and three children to Mead County, Kansas, and after spending eleven years on the frontier settled at Haviland. She was a loyal wife and mother.

PITTINGER—At Muncie, Indiana, March 9, 1926, Velma Brokaw Pittinger, wife of Earl Pittinger, aged 26 years. She was a member of Friends Memorial Church and had been identified with the Young Friends activities of Indiana Yearly Meeting. She had been married a year and a half.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43rd. Bible School 9:45; Worship 11:00 a. m. Mid-week Meeting (Wednesday) 7:30. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

CENTRAL CITY, NEBRASKA

Friends Meeting. Ralph H. Boring, Pastor. Bible School 9:45 a. m.; Meeting for Worship 11:00 a. m. and 8:00 p. m. Christian Endeavor 7:00 p. m.; Mid-week Meeting, Thursday, 8:00 p. m. Central City is located on Lincoln Highway and Main Line Union Pacific. "Nebraska Central College" located here. A cordial invitation to tourists and visiting Friends.

MINNEAPOLIS, MINN. FRIENDS CHURCH

First Avenue South at Fourteenth Street. Take Nicollet Ave. car to Fourteenth St., and walk one block east. Meeting for Worship 10:30 a. m.; Bible School 12 m.; Christian Endeavor 6:15 p. m.; Mid-week Meeting Thursday at 8:00 p. m. Ellison R. Purdy, Pastor, 2700 Pillsbury Ave. Phone South, 1951.

DETROIT, MICHIGAN

Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor, Ira C. Dawes, 2322 Leslie Ave. Phone Arlington 3940J. Church Phone, Euclid 4088.

CASH For Dental Gold, Platinum, Silver, Diamonds, magneto points, false teeth, jewelry, any valuables. Mail to-day. Cash by return mail. Hoke S. & R. Co., Otsego, Mich.

Two Colorado County Seats With No Gospel

Fox and Penn and Barclay did not count religious sham and form and compromise as of any kin to the Gospel.

Two County seat towns in Colorado have no churches except those offering form and sham and ritual as salvation.

Here are openings for some new Apostles, —some Quaker "Sent Ones" who can make tents if necessary to help provide their living.

Starting with Denver in 1889, Colorado Friends now have Meetings in only 8 county seats. Six of the pastors are semi-self-supporting like Paul of old:

Lawrence Linton, Colorado Springs: works part time as foundry pattern maker; Meeting growing rapidly.

Oliver P. Chandler, LaJunta: willing to carpenter and paint autos to see the new work established.

Estes Mendenhall, Hugo: works in elevator and at building and farm work, a "Yoke-fellow" with his Lord.

Claud Wilson, Pueblo: does bookkeeping and odd jobs to help realize a new Meeting and Church building.

Effie Randall, Las Animas: does house work a day or so a week to help new Meeting secure a Church Home.

Nixon Rich, Springfield (Baca County, under Kansas Yearly Meeting), runs harness shop; Mission Church growing.

Other Colorado County Seats are Waiting for the True Spirit-Sent Apostolic Workers

Write any of the above or W. Ray Lewis, Supt. COLORADO FRIENDS HEADQUARTERS 313 Tabor Bldg. Denver, Colorado

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John 11:25

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